UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN"

. LXVIII. THURSDAY, DECEMBER 7, 1911. NUMBER 14.

Ve can't choose happiness either for ourselves or for an-
ıer; we can't tell where that will lie. We can only choose
ether we will indulge ourselves in the present moment,
whether we will renounce that, for the sake of obeying
divine voice within us—for the sake of being true to all
motives that sanctify our lives. I know this belief is
d: it has slipped away from me again and again; but I
e felt that if I let it go forever, I should have no light
ough the darkness of this life.

—*George Eliot.*

The Book Harvest (Continued)

RELIGION, THEOLOGY, ETC.

Here are three books concerned with the story of
e Nazarene and the doctrine of the Christ, purport-
g to have been written from the standpoint of mod-
n scholarship, each attempting to interpret the hero
the New Testament and his subsequent place in
story in Twentieth Century terms.

"Christ, The Beginning of Dogma," by Johannes
eiss of Heidelberg, translated by V. D. Davis, B. A.
American Unitarian Association). Were it not for
e imprint and the fact that the translator is a well
nown and much honored Unitarian clergyman in
ngland, there is little in the text that would indicate
eterodoxy to those accustomed to study the rise of
ogma and the development of the theological Christ
om the modern standpoint. It is a little book of
ne hundred and sixty pages. It traces the theological
evelopment of the Jesus of the first three gospels
rough Paul, the Johannine writers and subsequent
riters into the Christ of the creeds, the supernatural
avior. The conclusion of the whole matter is this:

How mighty the personality must have been that in-
pired men to such faith, quickened their imagination to
ich an extent, and for centuries furnished food for their
ought. The less we are able to understand the Christology
nd appropriate it to ourselves, the more decisively are we
eferred back to Jesus in his own personality.

"The Divinity of Christ," by Edward Scribner
mes, (The Bethany Press, Chicago) is a less critical
nd more homiletic study of the same problem. Mr.
mes is Assistant Professor of Philosophy in the Uni-
ersity of Chicago and the author of the "Psychology
f Religious Experience," to comment on which in
e columns of UNITY gave us pleasure on its appear-
ce, but he is also minister of the "Hyde Park Church
f the Disciples of Christ," and this little book is a
andful of sermons published by request of his people,
who must have profited by the preaching. Mr. Ames tells in the third sermon, "Why I am not a Unitarian," and then in the other sermons gives us an interpretation of the "Divinity of Christ," "The Friendship of Jesus," "The Reincarnation of Christ," "An Empirical View of Jesus," and "Two or Three and Christ," in such a way as, in the main, to delight the Unitarian and justify the disposition on the part of the intelligent modern Unitarian to claim kinship with him. In order to prove himself not a Unitarian the Professor, not the preacher, had to construct a Unitarian that no Unitarian of today would acknowledge. He would say this is a "straw" Unitarian, stuffed for the sake of being knocked over. One will find in the pages of Dr. Hedge and Carroll C. Everett, and many of their pupils and followers, the same kind of repudiation of this "straw Unitarian" as that offered by our neighbor and colleague, Mr. Ames. It is but fair to say that Mr. Ames is as prompt in disclaiming Trinitarianism as Unitarianism, and he finds his place under the less dogmatic term of "Liberal." Those who were privileged to listen to these sermons must have found their spiritual natures quickened, and this is reason enough for the publication of the same in book form.

"The Call of the Carpenter," by Bouck White, Head Resident of Trinity House, New York, (Doubleday, Page & Co.) is an interpretation of the New Testament story in terms of sociology rather than of theology, and it is amazing to find how the old book glows with a new light, how the texts take on new meanings and the parables fresh significance when studied as deliveries of a reformer rather than as the revelations of a supernatural Christ. Mr. White accepts the story in detail with a recklessness that would startle the higher critics, but he makes the whole story glow with the enthusiasm of a Democrat, the defiance of a reformer, the earnestness of a philospher. In rather a reckless, uncritical fashion Mr. White arrives at conclusions very like those which Professor Nathaniel Schmidt reaches by his scholarly eliminations and critical inferences in his "Prophet of Nazareth," namely, that, beneath the theological accumulations and behind the ignorant, unwitting misinterpretations in the New Testament and beyond, there must have been the throbbing, kindling life of a stalwart spirit, a gentle heart, and a mind of penetrating power. This book may well be

taken, as the author implies, as an indication of "The rise of democracy and the decline of ecclesiasticism." Every page sparkles with pithy epigrams, startling frankness, thought-provoking courage and sometimes with audacity. Here are sample sentences from this book which are stimulating in their freshness:

When the world redates its Calendar we are certified that a thinker has appeared.

To know one's own time is the great mark of mentality.

The great eras in human history have lain at the collision point of ideas.

To Rome's solidarity of vested rights, he will oppose the solidarity of human rights. Rome is preaching the folly of national jealousies when Property is at stake. He will preach the folly of national jealousies when Man is at stake.

Wherefore the incurable hopefulness of the Jewish religion. Other nations located their Golden Age in the past ..... the Jews have always located their Golden Age ahead of them —they had an invincible zest of the future.

He internationalized the idea of the Kingdom. His Kingdom of hopefulness was the kingdom of self-respect.

The elder brother of the parable was inexcusably commonplace—uninteresting respectability. This is why he suffers in contrast with the adventurous younger brother.

The Carpenter's words are full of wedding bells—an unabashed joyousness. There was in him a sprightliness, a vivacity, which won him widest welcome.

The Carpenter of Nazareth is democracy's chief asset.

There is regeneracy enough in the words of Jesus to right every wrong and to straighten every crookedness. He had no economic program.

Disproportionate fortunes are bad for those at the top as well as for those at the bottom. Satiety is as great a destroyer of the spirit as poverty.

Democracy comes with healing to the sick church of Christendom.

Let those to whom the New Testament has become tedious, read this book.

"The Hebrew Prophets, or Patriots and Leaders of Israel" (University of Chicago Press) is one more contribution of Georgia Louise Chamberlin to the higher class of Sunday-school literature. The title page says this is "A Textbook for students in Secondary Schools and for Popular Study," and it is admirably adapted for such studies. One who follows the story of prophetic Judaism as unfolded in this book will want to go farther.

"A Natural History of Religious Feeling, A Question of Miracles in the Soul, An Inductive Study," by Isaac A. Cornelison, D. D. (G. P. Putnam's Sons). It is refreshing to find this more than octogenarian (we are told in a prefatory note that he quietly passed away in his ninety-third year, while this book was passing through the Press) using his last ounce of strength and the last glimpse of the fading light in bringing his religion down to date; calling on his colleagues of the religious world to make an advance "from an incorrect to a more nearly correct view of the divine order in the development of the spiritual life in man." He discusses Religious Ecstasy, Conversion and the Practical Consequences of the Doctrine of Conversion with the candor worthy of old age. While granting a place for the evangelists of the old school, he pleads for a place for judgment and for the development of the ethical sense.

Two years ago we took great pleasure in mending Joseph Henry Crooker's "The Churc Today" and urged a wide distribution of the s This year we welcome a second study entitled Church of Tomorrow," in which this sagacious ec astic of the New School, who believes profound the church, sets forth the Method, the Task, Worship, the Pulpit and the Pews of the Church th to be, the church of tomorrow, the church that is ing. The book has been reviewed at length in columns by Mr. Sunderland. We are glad to cal tention to it again. Says Mr. Crooker:

Protestant men owe no greater duty to civilization posterity than to see to it that the church of their fa shall be maintained. . . . The average man must be ma feel that his place on Sunday morning is in a church with a teachable mind, a devout heart, and a generous . . . . A child will not long respect the church that the f never attends. . . . The average man, so indifferent t must be made to see that, by his neglect of the church, losing the very best part of his life.

"A Sheaf of Leaves," by Hannah G. Solo (printed privately, Chicago) is a collection of pa written at different times for very different occas by one of Chicago's most diligent club women. Solomon is a Jewess much in evidence whenever t is a live subject to be discussed, a living evil t killed or a right to be vindicated. In a touching cation to her children, she speaks of the "relig faith of her fathers," and of her "religious in tance," and twelve out of the nineteen chapters prepared for Jewish occasions. But the "Fath would scarcely recognize the Judaism of Mrs. S mon as their own. She discusses the foibles of Jew with the same free hand with which assails the narrowness of the Christian. She e cises a relentless selection in the literature of the exactly as she would in the literature of the Chris Mrs. Solomon tells her Jewish sisters, "We are intelligent now to call any one bigoted because h orthodox . . . and extreme radicalism ma truly religious." Altogether the book is a most cr able witness to this busy woman's capacity for thinking and the effective expression of the same. edition is privately printed but we shall be surpr if some enterprising Jewish publishing house does see the opportunity and put it on the market. It book that might well be widely circulated among and Gentile.

"The Priest, A Tale of Modernism in England," by the author of "Letters to His Holi Pope Pius X" (Sherman French & Company, Bos is a novel, but one with so direct a religious, no say theological purpose, that we are moved to n it in this connection. The author, whose name is given on the title page, is the William Sullivan, ex-catholic priest who came from Kansas City t tend the notable Parker Centennial Meetings in

o a year ago and so delighted the audience that was vileged to hear him. Mr. Sullivan has graphically cribed the painful road over which an educated holic priest must travel when he passes out of the ndaries of a hierarchical church into the freedom he spirit, the open air of intellectual liberty. It is the work of a novelist but of a preacher, but re is spirit and movement enough in it to fill the ught skeleton with the red blood of life. It is ologically pulsating with feeling.

BIOGRAPHY, HISTORY, ESSAYS, ETC.

"Love and Letters" (Sherman, French & Company) a small but attractive volume from the pen of ederic Rowland Marvin. It contains the account other "Excursions of a Book Lover." Here is gossiping minister who has leisure, but his gossip is the books that enrich an ample library, and his sure must have been well used. There is an air of mptuousness in the form and of high-mindedness in e substance. These eight essays with the tempting les suggest leisure, the evening lamp, and freedom om the cares that worry. "Love and Letters," the le of the book, is the title of the initial chapter, but re are studies of the college and business life and a nely discussion of old age to those who wear gray irs.

"The Leaves of the Tree," (G. P. Putnam's Sons) Arthur Christopher Benson, is a volume of more itical "studies in biography." This is the tenth of e suggestive and stimulating volumes that have been ming in rapid succession from this Fellow of Magalen College, Cambridge. The intellectual atmosphere which the book is written is indicated by the happy edication, "To Reginald John Smith, once my Fagaster, now my Publisher, always my Friend." Here re twelve biographical studies with an introduction nd epilogue. Mr. Benson evidently lived on familiar rms with the gentlemen of the "cloth," and this is asily accounted for in the son of an Archbishop. But ere we renew a pleasant acquaintance with Henry idgwick, Professor Newton, Frederic Myers, Charles ingsley, and the best cleric of them all, Matthew rnold. To enjoy Benson's book is to be introduced nto an atmosphere of literature and of culture, to ake the acquaintance of a man of the library and a ver and maker of libraries.

"Ruskin, A Study in Personality," is another of enson's volumes bearing the imprint of 1911. The ook consists of seven lectures on the life and work f Ruskin, delivered in Magdalen College, Cambridge. e book does not profess to take the place of the great and full biography, which our author says is eeded and which he also says is being prepared. This but "a sketch and not a finished portrait . . . but it written with a sincere love and admiration and with a strong belief that Ruskin's message and example have a very real truth and strength of their own, urgently needed in these hasty and impulsive days." No man has been more often demolished than Ruskin, no modern author is more easily "disposed of." The critical and the scholarly dismiss him, the moralist and the reformer often distrust his methods and his conclusions, though they approve of his spirit, and still in the realms of morals, economy and state-craft, as well as art, he is a man to be reckoned with, and he who loves not his Ruskin misses much inspiration. It is a comfort to those of us who have loved Ruskin in spite of his critics to come upon a critic who can say as Mr. Benson does:

> There are few writers of whom the word *great* can be used so incontestably. While other writers have been like performers in a great orchestra, spouting melody from a silver-mouthed trumpet, or drawing out the thrill and shiver of the tense string, Ruskin seems to me like a great organist, manipulating and combining and hushing the huge house of sound, with its myriad pipes and ranked ingenuities. There is no writer—and this is, I humbly believe, the end and crown of art—who could express so perfectly, so sweetly, so truly, the thought that rose swiftly and burningly in his mind. . . . We may read Ruskin then primarily for the glow and beauty that he casts on life; but not forget that half that thought must have been dumb, its deepest feeling and its lightest grace, if it had not been for the art which, through endless labor, widest sympathy, and sternest purpose, gave him the power to tell his secret so that all can understand. These are the two conditions of art: that a man should have something in him that is worth telling and making plain; and after that, that he should spare no trouble, despise no criticism, and yet be disheartened by no rebuke, from saying the thoughts of his heart as calmly, as clearly, and as expressively as he can.

"Shelburne Essays," Seventh Series, by Paul Elmer More (G. P. Putnam's Sons). And still here is another book about books and book makers, from the pen of the delightful critic who has finally stepped from behind the "Shelburne mask," and we find that this man who has given us seven volumes of critical essays has also been the busy editor on the staffs of the *Independent, New York Evening Post* and the Nation, and, still further, that he is an adept in the Oriental languages, which he once taught, and a poet in his own right. This last volume of essays deals with Shelley, Wordsworth, Hood, Tennyson, William Morris, Aldrich, Francis Thompson and Louise Shore, a new name, we suspect, to most of our readers. Here are also studies of "The Socialism of G. Lowes Dickinson" and "The Pragmatism of William James," and one on "Victorian Literature."

"William the Silent, Prince of Orange, and the Revolt of the Netherlands" (G. P. Putnam's Sons). Others more conversant with the literature must pass upon the critical value of this elaborate study of one of the great "nation-makers" of modern times. We are content to welcome one more volume in the noble series of the "Heroes of Nations," which is fast approaching its half-hundred titles, all of them books that demand a place on the library shelves of the man who

is interested in human progress and welfare. It is a pleasure to note that it is from the pen of one of the notable and fertile Putnams who have so identified themselves with the cultural life of the United States. This Putnam is a woman,—Ruth, sister of her publisher. But Miss Ruth is author in her own right. This volume is built on the two-volume Memoir published sixteen years ago.

"Heralds of a Liberal Faith," three volumes, "The Prophets," "The Pioneers," "The Preachers" (American Unitarian Association). Unfortunately these volumes, carefully prepared by Samuel A. Eliot, President of the American Unitarian Association, will appeal to a much more limited constituency than the biographical studies already noted, but they contain much material that is related to what is most excellent and progressive in American life. Perhaps Dr. Eliot has used a net of too fine a mesh and has gathered in those whom posterity can afford to overlook. It is a misfortune also that the title, "Heralds of a Liberal Faith," is more inclusive than the scope of the author's plan, he having confined his research for such heralds as are avowedly, or presumably, in the Unitarian line of descent. Of course Hosea Ballou, E. H. Chapin, Elias Hicks, Lucretia Mott and their heroic fellows in the Universalist and Quaker lines, as well as Horace Bushnell, Henry Ward Beecher, Phillips Brooks and their associates in the so-called "orthodox" line, have a rightful place in any adequate list of the "Heralds of a Liberal Faith," but within these limitations these three volumes contain much handy information concerning men who wrought mightily for the religious life of America. Jonathan Mayhew, the prophet of the revolution as well as of the liberal faith, Joseph Priestley, the banished Englishman, Thomas Barnard, Ezra Ripley, Henry Ware, father and son, Joseph Tuckerman, Noah Worcester, the Father of the Peace Society, William Ellery Channing, John Pierpont, Andrews Norton, Joseph Henry Allen, Cyrus Augustus Bartol, Henry W. Bellows, the originator and president of the Sanitary Commission, James Freeman Clarke, Octavius Brooks Frothingham, William Henry Furness, Ezra Stiles Gannett, Thomas Starr King, Samuel Longfellow, Samuel J. May, David A. Wasson, John Weiss and Theodore Parker, are stars that shine in the American galaxy of noble souls with sufficient brilliancy to solicit and deserve the study of posterity.

In this connection it is a pleasure to call attention once more to the definitive edition of Theodore Parker's works, issued by the American Unitarian Association, the later volume of which bears the 1911 date. The one entitled "The Rights of Man in America," edited by Frank B. Sanborn, who has written the illuminating preface, is before us, and the young men and young women now in high school and college would know the real spirit and constructive p that stirred the United States in the 40's and the should read entire these eleven addresses. B doing they will find the fire re-kindled in their hearts and know something of the joy which a cause heroically espoused can bring into the life.

"Gettysburg, The Pivotal Battle of the Civil W by R. K. Beecham (A. C. McClurg & Company). other thrilling story is told by one who was t The book may well be read as a sequel to Theo Parker's volume referred to above. Here a great was driven to the sad and humiliating experienc an appeal to the sword.

"History of the Brahmo Somaj," by Sivanath S M. A. (R. Chatterji, Calcutta, India). This marked "Vol. 1," is a bulky volume of about hundred pages, in which is set forth the story o progressive Protestantism of Brahminism, whic many ways parallels the Unitarian rise and move in Christianity. Both attempt to free the fundam inspirations of their religion from the accretion forms, creeds and conventions. Here is the of Rammohun Roy, Keshub Chunder Sen and associates. It tells a story with which those in with the missionary spirit of the West ought t better acquainted.

"Herself, Talks with Women Concerning T selves," by E. B. Lowry, M. D. (Forbes and pany). This is a companion volume to "Talks w Boy Concerning Himself," and they are two to be commended. They deal with matters impo to the education of boys and girls with a dignit coming to the subject. There is no attempt to mentalize or weaken by poetic symbolism, but f clear statement of the facts themselves.

"The Heredity of Richard Roe," by David Jordan (American Unitarian Association). This latest of the notable list of little books by Dr. Jo which the American Unitarian Association have themselves the credit of printing in attractive The list now includes twelve titles, all of which fully belong in the catalogue of a "religious" publi house, when that word is interpreted in its f meaning. This last discusses the question of her Richard Roe "stands for a lay figure of heredit if it seems best to you to humanize this discussio him be the "man." There is much technical n pressed into these pages concerning the transm of traits and aptitudes, the problems of gene are clearly presented, and, no less clearly, th tendant problem of degeneracy. It is a skillfu cussion of the problem of "eugenics," which he d as the sum total of being well-born, but it is forceful presentation of the problems under th

familiar but not less important word "euthenics," which he describes as "the sum total of well-being," the post-natal condition and influences. Few reviewers of the year's literature will stop to put this little book into the list of the most important publications of the year, but the weightiness of the subject, the clearness of the handling, the urgency of the situation would place it there. Here is told again Dugdale's story of the Juke family, and McCulloch's story of the "Tribe of Ishmael." The Paupers, Parasites, Pauperism, Alcoholism, Statistics of Imbecility, the Imbecility of the Pride of Birth, "Fame as a Jutting Crag," the drag of Poverty and the no smaller menace of Luxury are all touched upon here by the hand of a man skillfully trained and widely conversant with the sciences involved.

POETRY

Contemporary poets have a hard time of it. Nothing but time will decide their fate, and every year makes the gauntlet which represents a poet's race for life a little longer and a bit more desperate. Who can tell how many of these children of the brain will survive the dangers of the "First Edition," and who dare commend to the busy reader these untried songs, while so many of the messages of the masters go unenjoyed and unheeded?

We are of those who believe that poetry is an essential quality of life, that it has a permanent place in literature, and that, however confusing the facts may be, the poets are still in evidence and perhaps are today writing masterpieces that eventually will place their authors among the major bards. In the face of such uncertainty we can but recite the names of some of the poetry books that the year 1911 has placed upon our table, grateful for those who try, congratulating the authors over the unquestioned good that has come to themselves in the making, whatever the effect may be on the reader. In addition to those already mentioned in our Christmas list of last week we find:

"The Adventure, A Romantic Variation on a Homeric Theme," by Henry Bryan Binns, the author of a Life of Walt Whitman (B. W. Huebsch). It is a play of five acts, in which the old story of Ulysses is made to teach a modern lesson. Certainly the lesson is good as ever and the form holds.

"The Pioneers, A Poetic Drama in Two Scenes," by James Oppenheim (B. W. Huebsch). Here is another drama in two acts with the same inspiration to heroic adventure, but this time it is the Odyssey of the American pioneer, the Puritan and his "Westward-Ho."

"Bell and Wing," by Frederick Fanning Ayer (G. P. Putnam's Sons). Certainly there is nothing small about this poet when his output is measured by bulk. Here is a ponderous volume, beautifully printed, covering twelve hundred and sixty-six pages all of home-made poetry, and that, too, written by a busy business man, within half a century of life. The author is a lawyer, manager of a great estate, donor of the Ayer Memorial Library to the Massachusetts town that bears his name, president of a railroad and holder of many other positions of trust. This voluminous by-product of a busy life is explained by the fact that he is a bachelor. These pages look good and there must be a lot of good poetry here, but we wait a reviewer who will make the first survey and blaze the way through this labyrinth of rhyme. It is a great tribute to a man of business when he affects poetry, even though it be poor, and a great triumph for a man whose fingers are stiffened by the counting of dollars and cents, if he can strike delicately and forcibly the strings of the lyre.

"The Lute of Life," by James Newton Matthews (Horton & Company, Cincinnati). To know that Matthews was a companion and friend and fellow-poet of James Whitcomb Riley and that he kindled the admiration of such poets as Whittier, Maurice Thompson, Lew Wallace, Joel Chandler Harris and Mark Twain, is sufficient justification for rejoicing that his friend, Walter Hurt, should have gathered together this volume of poetry. As the biographer says, this was a poet who lived and worked and died in and around "the obscure hamlet of Mason, in Southern Illinois." This is certainly a volume of poetry that invites study and will win the affection of those who love the homely rhymes of common people. The range of his reading as well as of his friendships is testified to by the suggestive table of contents.

NOVELS

Alas for the novel that gets stranded on the UNITY editorial table! UNITY enjoys some novel readers on its staff, and from time to time the novels that deserve recognition receive it. We can here only mention names. Doubtless the following novels have their merit or the discriminating publishers would have rejected the manuscripts, but there are "pot-boilers" for publishers as for their authors, and we suppose almost anything in the way of a well printed novel will go through the first edition and that will meet the commercial minimum necessity. Happy is the author who can write a novel that survives the first edition. Somebody, doubtless, will be interested in reading all of the following: "The Little Green Gate," by Stella Callaghan (G. P. Putnam's Sons); "The Bees, The Story of the "B" Triplets and Their Aunt," by M. Ellen Thonger (G. P. Putnam's Sons); "As the Sparkss Fly Upward," by Cyrus Townsend Brady (A. C. McClurg & Co.); "The Fool in Christ,"

by Gerhart Hauptmann, translated by Thomas Seltzer (B. W. Huebsch).

Perhaps it was the brevity and the title that interested the reviewer at the beginning, but it was the story itself that compelled attention at the end. Mary E. Waller's "My Ragpicker" has claims for a place in permanent literature. We shall be surprised if it does not survive not one but many editions. One of the Bohemian artists of Paris finds a human lily growing out of the muck and mud of "Ragpickers' Row." The theme is not so unique; it is one that might tempt any writer of short stories, but this "lily" is kept pure and sweet by the high and noble inspirations of "Our Lady," not the Madonna in marble or on canvas, but the great Virgin Mother's yearning heart embodied in the great Cathedral of Notre Dame. Her double towers reach out benignant arms through the fogs and damps of the Parisian atmosphere and through the more cruel fogs and damps of Parisian slums and poverty, and the aching heart of the child is sheltered and warmed thereby. Her new found friend was able to give her two half-holidays. On one of them he carried her off to Fontainebleau, but she was ill at ease; she longed for the city, and through the opening in the forest she gazed long and steadily Paris-ward. "Where shall we go this afternoon?" Nanette was asked concerning the other half-holiday. "O Monsieur, let us go to Notre Dame," was her reply. "I was prepared for the Hippodrome, but Notre Dame! What could a Ragpicker want with our Lady of Paris!"

Let those who distrust the power of religion, who would help the uttermost wretchedness with soup or even with fresh air and better clothing, read this charming little story and realize what the finest charities consist in and so take a new hold of the forces that "minister to a mind diseased."

A Question and Answers

UNITY for November 30 and December 7 will be devoted to our annual Book round-up. Will you name from one to six of the really important books of the year from your own standpoint? Answer postal-card length at your earliest convenience and oblige.

Jenkin Lloyd Jones.

Albert H. Vail, Minister Unitarian Church, Urbana, Illinois.

You ask for a list of the really important books of the year which I have read. I fear this year I have devoted so much time to the older masters that the books of the day have not received the attention they deserve. Still I might mention a few. Of course Miss Addams' "Twenty Years at Hull House" is great. Professor Emerton's "Unitarian Thought" appealed to me as a very clean-cut and sane presentation of Unitarian principles. "The Priest," though a poor novel, gave me an insight into the modernist movement here in America, and especially the experience of one very religious and thoughtful of the younger Catholic priests. Devine's "Social Forces" is a concise summary of his most progressive social gospel. I suppose Dole's beautiful and almost inspired little book on the "Coming Religion" belongs to last year's group.

Rev. Ernest C. Smith, Secretary Western Unitarian Conference.

I do not pretend to knowledge of all the important books which have appeared. Those which I have read during the year that I consider important enough to mention are the following:

"Unitarian Thought," by Prof. Ephraim Emerton, the clearest exposition of the real attitude of the laity of the Unitarian church which has yet appeared, clearly exhibiting both the moving springs and the inevitable limitations of our movement.

"Import and Outlook of Socialism," by Newton Mann, a sympathetic, broad-minded, somewhat critical statement of the historical significance and probable development of a growing force in the modern world.

"Creative Evolution," by Henri Bergson, a book to be reckoned with by all serious thinkers.

To these I will add two others which have interested me, but which do not seem so significant.

"Individualism," by Warner Fite, a serious attempt, in a period dominated by growing social consciousness, at a defense of the older individualistic philosophy, combined with an attempt to so develop that philosophy as to meet the demands of the new time.

"Five Great Philosophies of Life," by President Hyde of Bowdoin College, the reprint of a book now ten years old which has proved its value by running through five editions, a helpful and suggestive book by one who has the gift of teaching.

Professor Charles Zueblin, Editor of The Twentieth Century.

The books of the year which have impressed me, as I remember them, are:

Ellen Key, "Love and Marriage," where she really says something new and impressive, from the distinctively feminine, but none the less human, point of view.

Hauptmann, "The Fool in Christ," a modernization of the situation in which Jesus found himself, with the apparent implication that the personality of the hero-vagabond is uplifting and transforming to the individual who comes in contact with him but not necessarily to the institutions of society.

Breux's plays, with introductions by G. B. Shaw, audacious but instructive warnings on the sex question, better than Shaw's own lamentable effort in "Getting Married."

Prof. Crawford H. Toy, Harvard University.

The following books, published in 1911, have particularly interested me:

"Memories and Studies," a posthumous collection by William James. (New York: Longmans, Green & Co.)

"William James and other Essays on the Philosophy of Life," by Josiah Royce. (New York: The Macmillan Company.)

"Unitarian Thought," by Ephraim Emerton. (New York: The Macmillan Co.)

"The Dying God," by J. G. Frazer. (New York: The Macmillan Co.)

Among the New Books

In the volume of Professor Clayton R. Bowen, of Meadville, on "The Resurrection," we have a book of unusual significance to the student of religious questions. It is a thorough and sympathetic study of the earliest references to the rising of Jesus and of Christians from the dead. While the primary aim of the author is to treat the subject in a purely objective and exegetical way, he succeeds to an unusual degree in bringing out the human and religious interest of the matter.

Whatever one may think of the author's explanation of the resurrection faith, there is no question of his adequate knowledge of the sources and his exceptional ability to estimate the factors which must have contributed to the faith and feeling of Paul and the early Christians. Professor Bowen gives large space to Paul's treatment of the subject as crucial, which is undoubtedly the correct method. The witness of the Synoptics, and of John and others, is then examined and the whole rounded out in two chapters entitled "Time and Place" and "Jesus the Messiah." There is a complete and well chosen list of works bearing on the question and an appendix containing a noteworthy address on the question, "What is Faith in the Resurrection?"

This book seems to us the best study in English of a subject which up to this time had received a thoroughly open-minded treatment only at the hands of German scholars such as Riggenbach and Arnold Meyer. ("The Resurrection in the New Testament," by Clayton R. Bowen. G. P. Putnam's Sons.)

Professor Nathaniel Schmidt, of Cornell, is the author of an attractively arranged book on "The Messages of the Hebrew Poets." This is the seventh volume in the series on "Messages of the Bible," edited by Sanders and Kent, planned to serve the purpose of an original and popular commentary to aid in the appreciative and enthusiastic study of the Scriptures.

This volume contains the books of Job and Canticles and some minor poems in the Old Testament, with introductions, metrical translations and paraphrases. Professor Schmidt is a master not only of the technical knowledge of Semitic languages, but of the art of interpretation as well. He has an exceptional appreciation of the spirit and value of oriental literature, especially of the Old Testament. The introduction has illuminating chapters on the character and form of Hebrew poetry, on the texts and translations of Job and The Song of Songs, and on the ethical value and the religious significance of these poems. The present translation is by Professor Schmidt himself; and the arrangement and rendering may be counted a distinct contribution to the interest of the original. ("The Messages of the Poets," in the Series "The Messages of the Bible," Charles Scribner's Sons.)

Two additional volumes in the series of "Great Texts of the Bible," edited by Dr. James Hastings, have appeared; one treating texts in Genesis to Numbers, the other texts in Acts to Romans. The editorship of Doctor Hastings is guarantee of careful work; and for those seeking such expository helps for sermon-making, there is probably nothing better. The method is to choose the great texts of the Bible, state the topic they suggest, and to treat this under various divisions in a suggestive way. The thought and literature of the ages is drawn upon to illustrate the subject; and these selections are often excellent and much to the point. (The Great Texts of the Bible, Genesis to Numbers; Acts—Romans I—VIII. Charles Scribner's Sons, $3 net per volume.)

From the Macmillan company comes a new book on "Social Pathology," by Samuel G. Smith, lecturer in the department of Sociology of the University of Minnesota, and for a long time the head of the People's Church in St. Paul. The preface describes the book as "an introduction to the principal subjects connected with the defeats of human society." It is an effort to furnish points of view for the study of the problems of charities and corrections.

The author is a man who has had wide experience and who has come into actual contact with the conditions as they exist. While the book is not above criticism from the technical point of view and the reader is likely to get an impression of diffuseness, it is a mine of useful information. There is a wealth of material bearing on poverty in its causes and effects; on crime, intemperance, divorce, suicide, insanity; on eugenics and social therapeutics, and many other questions which interest the student of social problems. There is included a chapter of statistics in which is gathered much information which the amateur would fail to find as readily elsewhere. This book should be valuable to the minister and to the social worker of whatever kind. ("Social Pathology," by Samuel G. Smith, Ph.D., the Macmillan Co. $2.00 net.)

Forbes and Company is a new and energetic firm of publishers,—the most recent to be welcomed by Chicago into her midst. This firm has published a tasteful little volume in red and gold by Frank Crane, entitled "Human Confessions." The books contains several score of terse little essays, written in epigrammatic style, addressed to readers who are "old enough to have suffered, and still young enough to have faith." The writer states that he "would like these thoughts to be read and accepted in the sense of being purely human, reflecting no cult, college or creed. They are not written to convert anybody, or for any end except the pleasure of utterance." ("Human Confessions," by Frank Crane. Chicago, Forbes and Company, $1.)

O. C. HELMING.

University Congregational Church, Chicago.

Another Book by Mr. Crooker

"The Supremacy of Jesus, by Joseph Henry Crooker. Published by the American Unitarian Association. $1.00 net.

The author of "The Church of Tomorrow" and "The Church of Today" has given us, in "The Supremacy of Jesus," a book that must be reckoned with by all who are trying to understand and teach and follow the Founder of Christianity.

He starts with the conviction that "the task of the hour is not to separate Christianity from history, but rather to rescue Jesus from tradition and dogma. . . . The signs of the times show that Christendom is seeking, not for a more mystical Christ, but for a more historical Jesus." He does not agree with Professor George B. Foster that if Jesus had never existed nothing essential to religion would be lost.

In his Introduction on 1, "Jesus and the Modern Mythmakers," 2, "The Testimony of Paul to Jesus,"

3, "Jesus more than any Christ-Ideal," he says: "A Gospel criticism that removes Jesus into a fantastic dreamland, though speaking in the name of science, is as bad as the old Gnosticism that disguised him in mystical speculations." He contends that Paul, in his Christ-Ideal, did not obliterate or ignore the man Jesus, and that the reason this Christ-Ideal persists is because there is behind it a supreme historic character.

In the opening chapter, on "The Historic Position of Jesus," the author's answer to the question, "In what did the Pre-eminence of Jesus exist?" is,—that it was not in the claim of his deity, not in the works he performed, not in what he said, nor in any doctrine of the atonement, nor in a new doctrine of life, but in what he was. He made a new era by incarnating a new order of manhood, and the first and greatest article in his creed was, I believe in "the All-sufficiency of Inner Life."

The chapter on "Jesus and Gospel Criticism" gives briefly the methods and results reached by modern scholarship. Dr. Crooker contends that the positive gains from gospel criticism—making these writings more valuable as evidence of Jesus' spiritual greatness and contributing to a clearer appreciation of him as a historical character have not received the attention they deserve.

In the next chapter, on "The New Appreciation of Jesus," the aim is to substitute for the alleged supernaturalism and for the judicial and governmental work claimed for Jesus, a human quality, a human greatness, an impress of spiritual truths on those he lived with, that are far greater facts for the world than the dogmas about him that have been so exploited in the theologies of the past. The author denies that a celestial or merely sacrificial Christ can fit into the Cosmos that science reveals. It is a higher appreciation of Jesus make salvation the appropriation rather than the propitiation of God. Destiny is shaped by Inner Life, not by any schemes or bargains between God and Christ and men. "What was sufficient for Jesus himself, as the means and methods of piety, is also adequate for us."

In Chapter IV, "The Master of Inner Life," there is a fuller portrayal of the real Jesus in his development and final power, closing with "O church! no longer feed us on dogmatic mysteries; no longer imprison his spirit; no longer neglect his gospel.

We are weak, wayward, and weary; give us back Jesus to be our friend, exampler, teacher, and inspirer.

The final chapter on "The Authority of Jesus" is a noble discussion of a great theme. It clarifies and dignifies the doctrine of religious and spiritual authority and places the emphasis where it too often has not been placed. Jesus' authority does not lie in a supernatural rank, or deeper human experience, but in "a remarkable religious experience, in which he laid hold of the primary and essential facts and laws of the spiritual life." His authority is limited. It is not infallible on all the questions of the universe; it is not an authority outside of the circle of his own experience.

Doctor Crooker's expression of his thoughts in this book, as in all he writes, is simple, clear, and strong. The book is constructive; it has a positive faith and teaching. In every page there is reverence and loyalty and love for Jesus. It magnifies him, gives him a supremacy not always given by those who subscribe to the doctrine of the Person of Jesus. It reveals in t writer a hopeful, joyful, satisfying Christian expe ence. It is a book that ought to help all Christians get nearer to him whom we all acknowledge as t founder and leader and master of our Christian fait

JOHN FAVILLE.

First Congregational Church, Appleton, Wis.

The Negro Problem

The Negro and His Needs. By Raymond Patterson, wit foreword by the President of the United States. Chica Fleming H. Revell Co.

The contents of this volume first appeared in t form of letters to the Chicago *Tribune* about six ye ago under the name of "Raymond." The writer so after died and his widow has gathered the letters i the present volume.

The discussion of the subject is distinctly reportor or journalistic. The impression is given of a wri who is both drawn to and repelled from his task. C feels the conflict of tendencies and ideals on eve page; there is a keen sense of justice but one that easily uprooted from time to time by certain ingrain prejudices and a strong sense of racial superiority t looks like moral aloofness. The logic of the bo suffers from these contradictory beliefs and impuls and the reader is bewildered.

The general line of reasoning is to the effect t the Negro is here, was brought here against his w We have grossly misused him and dishonored o selves. We owe it to him and to the nation's go name to deal more justly with him in the future. E for all that, Mr. Patterson does not like the Neg and doubts his power to attain a high and enduri state of manhood save in a few exceptional ca which he considers sporadic rather than promise of a rising type. On one page Prof. DuBois praised as a scholar, a profound ssocial student a a finished gentleman, on another his particular vie of race salvation are pronounced "wholly wron and the holder of them is called an "abnormality."

In the chapter on "Deductions," which closes volume, the writer summarizes his conclusions in form of about a dozen sharp epigrammatic senten admirable in sentiment for the most part and poigna ly expressed, but the same distrustful, half-malevol spirit peeps out here, both between and in the lin as all through the book.

"Educate the Negro at the expense of the whole nati Put a little black schoolhouse within sound of every plan tion bell.

Stop public negro education with the grammar school let all higher education be at private expense.

Keep the negro out of politics in the South until average of the race is at least equal to that of the Europ immigrant.

Do this by any means satisfactory to the rough-and-re Anglo-Saxon mind and patch up the constitution afterwa

Lynch no negroes for anything but crimes against wom and then be sure you have the right negro.

Hang a few white men for murder, now and then, just an example to their poor black neighbors.

Sew up every pistol pocket south of Mason and Dixon's l —*Chain up* all anarchistic negro editors north of that l and put in *comfortable asylums*, southern statesmen oppose the education of the Negro.—(The italics are ours.

Stop whining about the immorality of the negro u there are to be seen no more mulatto children with w fathers.

In the last paragraph, Illinois, New York and Oregon are declared to be as responsible for our race problem as Georgia and Arkansas. Despite the inconsistencies mentioned, Mr. Patterson's book is a not unworthy contribution to the literature of a subject which is pressing for solution on all sides, a problem, some of us think, which reveals the most signal and distressing phase of our unfinished democracy.

C. P. W.

The New Grist of Books

I have from Houghton, Mifflin & Co., "The Autobiography of An Elderly Woman." When I opened this book I was not strongly impressed with its value; but the more I read consecutively, the more delightful became its philosophy and the more charming its style. It is not exactly what you would call a great book, but it is almost the best book on old age I have ever seen. I shall keep it in a little pile of books to be read into as I happen to feel like it. I do not quite agree with some of the closing chapters, for old age to me seems by all odds the richest part of life. It owns its youth and its manhood, and if it has acquired common sense it can enjoy them to the very last. Old age is a magnificent mountain-side from which one may overlook the past and possibly get glimpses into the future. This certainly is a book that you will not be sorry that you bought. Its sarcasm is playful, but it plays all around you, and has no mercy on conventionalisms.

I have from Macmillans the last volume by Zona Gale. Those who read "Friendship Village" and "Friendship Village Love Stories" will surely want this new book. It is delightful and healthy from beginning to end. It is remarkable how much sunshine this author can get into a single page. This volume is called "Mothers to Men."

A little booklet lies on the table, written by George Hoyt Allen of Clinton, New York, and entitled, "I Want a Parcels Post." This is one of the compactest, wittiest, and most timely little word-shots I ever saw. Send to Mr. Allen and get a stock to circulate. I think he does not charge anything, but he says they cost about one cent a copy. Send a dollar and help to push the wheelbarrow. It will pay if you do not get a parcels post, and it ought to help us get that most desirable legislation. This is a strange state of affairs, that in a free country we have in our express companies, an imperial power, greater than that of Caesar. I have just paid a dollar to the express companies for the cartage of a peck basket of apples from my northern home; it ought to have come for twenty cents. Rather expensive eating apples at that price. At any rate get ten copies of Mr. Allen's book and circulate them.

From the Macmillans I have received a little volume, big with value, entitled "The Conquest of Nerves," by J. W. Courtney, M. D. I wish I could quote a large part of this book in the columns of UNITY. I cannot do this, but I can assure the readers of our valued paper that they had better get a copy and keep it close by for daily digestion, until it becomes well assimilated. Dr. Courtney discusses with generosity the Emmanuel Movement, the Christian Science cures, and what is called New Thought, which for the most part is not thought at all; but after a fair discussion he comes to the conclusion that where nature has made us of both body and mind, and our diseases are both mental and physical, the cures cannot be strictly mental. That is common sense. Now take your raw eggs with faith and lemon well stirred in, before breakfast, and be the better for it. My impression is that he gives us no dose for body and mind better than plenty of laughter. He likes sunshine and fresh air, and rest when you need it. Rest for a lazy man will only make him worse, just as overwork will wear out a busy man. Study the book with a free mind and your own experience as adviser.

From Macmillan I have received "The Five Great Philosophies of Life," by President DeWitte Hyde, of Bowdoin. This volume concerns that marvelous period from the birth of Socrates to the death of Jesus. It gives an admirable review of the general efforts to solve the meaning of life that culminated in the Gospel of Jesus. The epicurean pursuit of pleasure, the stoic law of self control, the Platonic plan of subordination, the plan of Aristotle to keep everything temperate and well proportioned, are held under review, and then comes the Christian spirit of love, which the author holds to be broader and deeper than all the rest. The book is admirably calculated to help any one to systematize his thinking and to comprehend why he should be an active Christian, a follower of Jesus, or remain negative. The pages are packed with fine thoughts, admirably expressed. He thinks that whatever we find noble and strong in other philosophies, we find even stronger in the Christ Gospel. It will do a critical mind great good to read this book; I do not quite say the fault-finder.

E. P. POWELL.

Christmas Cards

A dainty packet of cards and leaflets for Chrismas and other occasions has reached our table from the Frances Lester Publishing House. There is John T. McCutcheon's story of "Santy," a twice-told tale, told once in gay pictures and once in words scarcely less graphic, as is McCutcheon's way. The cards themselves, unlike most of their kin, are poetic in substance and exquisitely decorated with hand coloring, each carrying a message of love or cheer. They are not of the sort to find their destiny in the waste-basket when their immediate use is over, but will find their way into scrap-books or treasure-boxes for a life after a life. Catalogs may be obtained, or the cards ordered through Unity Publishing Company, Abraham Lincoln Centre, Chicago.

There are men whose presence infuses trust and reverence; there are others to whom we have need to carry our trust and reverence ready-made.

—*George Eliot.*

No man can successfully deal with the difficulties of the seen, unless he be linked in closest fellowship with the forces of the unseen.—*Laura Ormiston Chant.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR ..... JENKIN LLOYD JONES
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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

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CHICAGO TRAINING SCHOOL FOR PLAYGROUND WORKERS

Intensive courses in Folk Dancing, Games, and Gymnastics will be given at Abraham Lincoln Centre, and conferences on vital social problems will be held. Such a course of study held in a city possessing one of the greatest playground systems in the world, is of interest to all social workers. Visits to the recreation centers will be made with a guide. Board and rooms may be had near Lincoln Centre.

The school is located at Lincoln Centre, a beautiful six-story building with gymnasium, shower baths, branch of public library, attractive class rooms and elevator service.

Classes will meet for regular work Tuesday, December 26, at 9 a. m. All students are urged to be present on the opening day as no work will be repeated for late comers.

Tuition, $15.00

COURSE OF STUDY.

1. Study and practice of one hundred indoor and outdoor games—Winter sports. Classification and grading. Dr. Angus M. Frew, Neva L. Boyd. 11-12 a. m.

2. Physical training suitable for the playground. Practice in gymnastics, marching tactics, club swinging, tumbling and apparatus work. (Students must wear gymnasium suits and shoes.) Dr. Angus M. Frew. 9-10 a. m.

3. Folk games and dances—technic and rythmic expression. Festivals and pageants—occasions, costumes and presentation. Mari Ruef Hofer. 10-11 a. m.

LECTURES 2-3 P. M.

December 27—Address of Welcome, Jenkin Lloyd Jones. "The Playground as a Social Factor," Miss Mary Mc Dowell, University of Chicago Settlement. "Playground Supervision," Mr. E. B. DeGroot, Director Field Houses South Park System.

December 28—"The Montessori Method in Education," Miss Elizabeth Shaw, Child Study Specialist.

December 29—"Boys' Club," Mr. Nels M. Hokanson, General Director Arden Shore Encampment Association.

December 30—"Organized Street Play," Mr. James P. Petrie, Sec'y Playground Association of Chicago, and Miss Mari Ruef Hofer.

January 2—"Playground and Boys' Work," Mr. C. H. Mills, Director Hull House Boys' Club.

January 3—"The Playground and the Public School as Social Centers," Mr. Jens Jensen, Landscape Architect for West Chicago Park Commission.

January 4—"School Extension Work in Chicago," Amalie Hofer Jerome, Head of Fellowship House.

January 5—"Uncle Remus Stories," Dr. A. Caswell Ellis, Director Department of Extension University of Texas.

January 5—8 p. m. Recital. National Songs and Dances in Costumes, Miss Mari Ruef Hofer, and Students of the School.

All excepting the last two lectures are open to the public free of charge.

WORLD PEACE FOUNDATION

The annual meeting of the Trustees of the World Peace Foundation was held Nov. 28, at the office of Edwin Ginn, president, at 29 Beacon Street, Boston, following the meeting of the Board of Directors the previous week. The Trustees of the Foundation are Edwin Ginn, President Lowell of Harvard University, President Faunce of Brown University, President Swain of Swarthmore College, Professor Samuel T. Dutton of Columbia University, Miss Sarah Louise Arnold, dean of Simmons College, Rev. Edward Cummings, Hon. Samuel W. McCall, George A. Plimpton of New York, George W. Anderson and Samuel B. Capen of Boston. The Directors are President David Starr Jordan, Edwin D. Mead, James Brown Scott, Rev. Charles R. Brown, James A. MacDonald, John R. Mott, and Hamilton Holt.

At the Trustees' meeting all but two of the trustees were present. The meeting was devoted to a survey of the work of the present year and the plans for 1912. The expenditures for the present year's work have been something over $41,000. The annual contribution of Mr. Ginn for the work is $50,000, and there is a slight additional income. The expansion of the work is so rapid, and the demands for larger efforts so great, that the hope was expressed that support from many quarters will steadily increase. It was reported that during the year four important new books have been added to the International Library, published by the Foundation and already numbering twenty volumes. The four new volumes are, Reinsch's "Public International Unions," Bridgman's "First Book of World Law," Preceedings of the Universal Races Congress at London, and Senator Root's argument in the Newfoundland Fisheries arbitration. The Foundation has also circulated during the year 300,000 pamphlets and leaflets of various kinds. Its directors and their helpers have given great numbers of addresses in different parts of the country. Through cooperation with the American School Peace League and the Association of Cosmopolitan Clubs, the Foundation has done much to promote better International sentiment in the schools and colleges, and it is now inaugurating important efforts among the students of European universities. Much broader work is also to be undertaken in our own colleges and universities. The Foundation co-operates closely with the Carnegie Endowment and the American Peace Society, each having its special province and all working earnestly together for the common cause.

THE STORM

Mountain and sea
Encompass me,
And the wild sky
Drawing a-nigh
Darkens the space between.

After the calm
Bows low each palm,
And a red streak
Plays hide-and-seek
Among the blackened rocks.

Some minstrel cloud,
Voices aloud
Its song of rain,
Over the plain;
A chorus in each rill.

I breathe and pulse,
The storm exults;
The ocean white
Roars in its might,
And whets its polished stones.

I sit and think,
I am a link
Of this vast chain;
Rock, wind or brain,
Alas! what matters it?

Now rock, now man,
Now seas that span;
Now clouds that fly,
Or space, or sky,
I am of each and all.

And part of me
Makes up the sea;
And parts of mine
In star-dust shine;
I am eternity!

Yet 'neath my roof
I sit aloof,
Fearless and fine;
If not divine,
How individual!

E. S. GOODHUE, M. D.
Holualoa, Hawaii.

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6. Borderland... *Helen Field Fischer*
7. Oh, the Comfort ... *Dinah Mulock*
8. Some I Remember, and Will Ne'er Forget ... ... *R. Pollok*
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5. It Is Easy To Say How We Love New Friends .... *George Eliot*
6. She Doeth Little Kindnesses, *Lowell*
7. To Rejoice At Friends But Newly Found ..... *Shakespeare*
8. Friends Who Redeem Our Negative Days

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A Birthday Wish—Margaret Lee . . . Ashley ..... .10
Let This Auspicious Morning . . . . Dryden ..... .05
The Gladdest Year—Ethel M. Colson .10
Thy Birthday, Dear! (oak design) . .. Lilla T. Elder ..... .10
Thy Birthday, Dear! (ivy design) . Lilla T. Elder ..... .05

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God Bless Thee, Dear ..... Helen Elizabeth Coolidge ..... .10
The Tiny Craft (to send abroad).... Helen Elizabeth Coolidge .... .10
Love Be True to Her .. Large folder .10
Love Be True to Her .. Small folder .05
Father This Prayer I offer (for him) Ethel M. Colson ..... .10
Father This Prayer I offer (for her) Ethel M. Colson ..... .10
The Wish of a Friend ..... Ethel M. Colson ..... .10
May Sun and Moon and Little Stars Evelyn H. Walker ..... .10
Thou Mindest Me Of All Bright Things (to a young girl) ..Evelyn H. Walker ..... .10

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